

## The Latter-Day Saints'

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

**No. 28.—Vol. XIV.      Saturday, September 4, 1852.      Price One Penny.**

## FORGIVENESS.

BY ELDER MATTHEW BOWAN.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—JESUS.

Such was the teaching imparted to the disciples by Jesus, who "spake as never man spake," and whose bosom burned with an ardent desire for the salvation of all that his heavenly Father had given him.

In fact, it has been the object and duty of all the servants of God, while upon the earth with His people, to impress upon their minds, by the most fervent admonitions, the necessity of observing, *in sincerity of heart*, the above heavenly rule; for it appears evident, from the above quotation, that unless the mind will yield in implicit conformity to this law, it is impossible to stand justified before God. And this being the case, the Saints certainly ought to cultivate, and incessantly endeavour to express this meritorious feeling, in all their dealings one with another. Such as have this benign feeling in their bosoms are, among the people of God, like the fair and fragrant flower in the garden, which diffuses its redolence in the fanning breeze, to the pleasure of all who inhale the same. And this is not all; for by having such salutary feelings within us, we certainly become what we are called, and commanded to be, viz., “Saviours of men, and not destroyers;” for, as the Apostle James says, “Brethren, if any of you do err from the truth, and one convert him,

let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins".

All those, then, we may safely infer, who are governed by a feeling different to that which prompts to forgive one another our trespasses, will, instead of becoming saviours, become destroyers of men, and, doubtless, as they have sown so may they expect to reap. And those who harbour a feeling of inveterate malice toward their brethren and sisters, will ultimately find that, that same feeling will blight and wither them away to a state of spiritual defunction.

The Saviour says, "it must needs be that offences come." And the frequent occurrence of offences amongst the Saints, and their results enable us to comprehend the latent significancy and verity of that assertion; for when parties get offended with each other, and such offences are carried out in a war of invective words, that even the interposition of the Priesthood is ineffectual to quell or to settle amicably, then comes such language from some who witness these squabbles, as "Ah me! who would have thought it, of those whom we have heard testify many a time that they knew this to be the work of the Lord, that they revered the laws of this Church.

that they counted it beneath their dignity to get offended, that they knew their duty was to love, honour, and obey the Priesthood, whom God had set over them, in all things?" But alas! for the manifest contrariety between the sayings and the actions or behaviour of these same parties, they comport themselves now as though they neither knew anything about this work nor cared anything about it. See how contumacious they are! with what audacity they condemn the Priesthood; some will allow themselves to be cut off from the Church rather than obey the counsel given them. This, beloved Saints, although the dark side of the picture might be made a shade darker, without destroying its reality by an extravagant painting; for without any exaggeration of the truth, I may say that such cases are diurnally occurring, even in a more alarming and aggravated manner than what I have endeavoured to depict. And such things are truly sickening to the hearts of those whose business it is to travel among the Branches of a Conference where cases of that kind come under their notice, and demand their interference. Says the Apostle James, "the tongue can no man tame; it is an unruly evil, full of deadly poison." It has been more destructive to society than the sword—it has dislodged the most felicitous feelings ever fostered in the human breast,—has banished the Angel of peace from the presidency of many a once happy fireside, to be succeeded by the demon of discontent and bitter strife,—it has eradicated a sworn and deeply-grounded love out of the bosoms of many a once true and happy pair; filling such bosoms with a feeling of jealousy that raged like any pandemonium; converting the eye once beaming with an auspicious innocence to the likeness of the infuriated wolf's.

The Apostle James further says, that "every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind."

Now, the question is, cannot the tongue which, when misapplied, is more mischievous to society, be subdued to perfect harmlessness? or must we, as the people of God, imbibe the false notion of the sectarians, that the untameableness of the tongue is one argument that no mere man, since the fall, is perfectly able to keep the commandments of God?

As the tongue is but an instrument em-

ployed and governed by the mind, we are naturally led to inquire, cannot the mind be trained to a perfect gentleness? or have our minds been cast, originally, in such a state of depravity as to actually defy all attempts to effect any amendment? "God hath made man upright," and, as has been wisely remarked, "the mind is, when we are born into this world, like a sheet of clean white paper, susceptible of any impression." And again, James informs us that, "if any many among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." And he likewise advised the Saints to be "swift to hear, slow to speak, slow to wrath."

I take it for granted, then, that the Saints are aware that what would be impossible for any man to do for us, we by the aid of the Holy Spirit may do for ourselves, and that as Saints of God, having the spirit of God to direct our minds on this point, we are left without excuse. Therefore let our ears be open to the royal law of heaven, and let us lay hold of every available means of raising our minds out of a state of degeneracy to that nobility and purity which will make all our actions and words correspond admirably with the high and holy profession which we have made before God, and a fault-finding generation, so that we may not be a stumbling-block unto any one making his way into the kingdom. It would certainly be unfair to conclude that every word which gives offence is maliciously spoken; for even the purest words, most seasonably given, are apt to give offence to some: this is entirely owing to the state of the minds of those who are offended. Jesus offended many of his disciples with his words. James, the Apostle, said, "in many things we offend all."

Again, it is possible that offence may be given undesignedly by an inconsiderate, or foolish word or action; and I am led to conclude, from the little experience that I have acquired, that the majority of offences are given in that way.

Extravagant joking is very prolific of offence, and is sure to create more enemies and troubles than friends and peace to such as indulge therein, and whose misfortune it is to have more wit than wisdom.

In a revelation, given to the Elders of the Church, in these last days, it is said, "My disciples, in days of old, sought occasion against one another, and forgave

not one another in *their hearts*, and for this evil they were afflicted, and sorely chastened: wherefore I say unto you, that you ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."—Doctrine and Covenants, page 154.

Having said so much upon the aptness of certain things to give offence, and the misery of being in such a state, together with the danger attending such, let us now, for a few moments longer, lend our sincere attention to the law laid down by which we are to act, in order to become reconciled one with another.

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the Church, *not to the members*, but to the *Elders*. And it shall be done in a meeting, and that not before the world," &c.—Doctrine and Covenants, p. 128.

Truly if the parties offended would act in accordance with the above divine injunction, they would cover a multitude of sins; inasmuch as they would prevent iniquity from spreading amongst their brethren and sisters, which multiplies as it goes forth: remembering that

"Many a tear of wounded pride,  
Many a fault of human blindness,  
Had been soothed, or turned aside  
By a quiet voice of kindness."

Instead, then, of telling our brethren and sisters, who know nothing, and who have no right to know anything of how such an one offended and injured us, let us rather go to the offender *privately*, and there tell him or her of his or her real or supposed faults, and we will stand a good chance of coming away satisfied.

But a word of advice here appears to me highly necessary; and that is, when a person goes to tell an offender concerning an offence, he ought to consider it as a something indispensable to have the good spirit in his bosom; that is, if he wants to be reconciled; but if it is his motive to have *vengeance*, then another spirit will do; for let us remember that it is not so much what we do in that case that produces the good or the evil, as it is the *manner* and *spirit* we do it in.

Many go to those who have offended them, in such an angry and vengeful state of mind as would lead people, who see and hear them, to suppose that mercy and wisdom were virtues never heard of by them; taking *judgment* and *law* into their own hands, as though their passion had so played upon their senses as to beguile them with the idea that they had an absolute power vested in themselves, which allowed them to act in such cases just as they pleased; and so they fan the flame of their foolish fury, until it becomes hot enough to burn their own fingers; then, perhaps, *when they can do no more*, they may give in their aggravated case to the Elders, or Teachers, who, in justice, may be compelled to declare both parties in the fault, the one for giving the offence in the first place, and the other for not going about the matter in a proper and legal manner; and such a sentence comes from the Priesthood, very likely, to the entire disappointment and dissatisfaction of the aggrieved party.

"Wouldst win the crime-stain'd wanderer  
back

From vice's dark and hideous track?  
Let not a cloud thy brow deform;  
'Twill add but fierceness to the storm:  
Deal kindly; in that bosom dark,  
There lingers virtue's glimmering spark;  
Plead with him; *act the nobler part*:  
There's something good in every heart."

Teachers, *if they are faithful*, can do much in suppressing and checking this evil in the Church; seeing that their specific duty is to "watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church—neither hardness with each other, neither lying, backbiting, nor evil speaking;" &c. And truly a Teacher, having the spirit and power of his office resting upon him, and who labours faithfully amongst the Saints, is an inestimable boon to the Branch of the Church, in which he labours. Such a man will be, to the sheep, "the good shepherd" "not easily provoked," "long-suffering," *kind* and *entreating*, quick in discrimination, so that he may teach according to the *dispositions* and *circumstances* of his members. And that he may not be daunted or diverted from the path of duty, through the fear or flattery of any one, but that he may steer an undeviating course, he must have an intrepid spirit, dealing in all cases without *partiality*.



When characters are shown the folly of getting offended at little things, they are, at times, ashamed of their conduct, and blame their "hot temper" as the cause of such. Very well, but this is the very thing we ought to labour indefatigably to cool, until it be reduced to that degree of temperature, which will warrant it safe. For although we may have hot tempers now, that is no argument that they always should remain so, nor will such entitle us to an indulgence or free pardon for our offences. Says Solomon, "seest thou a man that is hasty in his words? there is more hope of a fool than of him." \* \* \* "An angry man stirreth up strife, and a furious man aboundeth in

transgression." Again, "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

In concluding this article, I wish to say, that its contents have weighed heavily for some time upon my mind, and with the idea that these reflections might prove neither unprofitable nor unacceptable to, at least, some of my brethren and sisters, I have thus ventured to communicate them unto such, through the favourable medium of the STAR. For we are called to do all the good we can to each other—to assist each other in our march toward perfection; and that we may do good to one another, let us *forgive one another our trespasses.*

## HISTORY OF JOSEPH SMITH.

(Continued from page 425.)

The same day I received the following:—  
*Revelation, given June, 1833.*

Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation; and I have loved you: wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine Apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen, have sinned a very grievous sin, in that they are walking in darkness at noonday; and for this cause, I gave unto you a commandment that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the Creator of the first day; the beginning and the end.

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen, with power from on high: for this is the promise of the Father unto you: therefore I commanded you to tarry, even as mine Apostles at Jerusa-

lem; nevertheless my servants sinned a very grievous sin, and contentions arose in the School of the Prophets, which was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened.

Verily I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments, the love of the Father shall not continue with you: therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me for the School of mine Apostles, saith Son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

A Conference of High Priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Doctor P. Hurlbut, who was accused of unchristian conduct



with the women, while on a mission to the east. On investigation it was decided that his commission be taken from him, and that he be no longer a member of the Church of Christ.

The next case before the Conference was to ascertain what should be the dimensions or size of the house, that is to be built for a house of worship and the School of the Prophets, and received a revelation on the size of the house. The word of the Lord was, that it shall be fifty-five feet wide, and sixty-five feet long, in the inner court; and the Conference appointed Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

On the 4th a similar Conference assembled at the same place, and took into consideration how the French farm could be disposed of. The Conference could not agree who should take charge of it, but all agreed to enquire of the Lord; accordingly we received the following:—

*Revelation to Enoch, June, 1833.*

Behold, I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong; therefore, let my servant Ahashdah take charge of the place which is named among you, upon which I design to build mine holy house; and again let it be divided into lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men; for behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men, for your good. Even so. Amen.

And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard; unto whom I give a promise of eternal life, inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men: therefore ye shall ordain him unto this blessing; and he shall seek diligently to take away encumbrances, that

are upon the house named among you, that he may dwell therein. Even so. Amen.

And Zombre was ordained by the Conference to the High Priesthood, and admitted according to the revelation.

June 6th. — A Conference of High Priests assembled, and chose Orson Hyde a clerk to the Presidency of the High Priesthood. This Conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord. The Conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith,) proceed immediately to commence building the house; or to obtaining materials, stone, brick, lumber, &c., for the same.

Doctor Hurlbut being dissatisfied with the decision of the council on his case, presented the following appeal:—

"I, Doctor P. Hurlbut, having been tried before the Bishop's council of High Priests on a charge of unchristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the President's council of High Priests, for a rehearing, according to the privilege guaranteed to me in the laws of the Church, which council is now assembled in the school-room, in Kirtland, this 21st day of June, 1833."

It was voted by the council present, when this was received, that Brother Hurlbut be granted a re-hearing; and after prayer, (which was customary at the opening of all councils of the Church,) the council proceeded to ordain two High Priests, to make out the number, (12) that the council, or Church court, might be organized. Brothers John and William Smith were ordained under the hands of Elder Rigdon, by the choice of the council.

Brother Hurlbut's case was then laid before the court, and the testimony against him, given in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was, that Brother Hurlbut should be forgiven, because of the liberal confession which he made. This court also decided that the Bishop's council decided correctly on the case, and that Brother Hurlbut's crime was sufficient to cut him off from the Church; but on his confession he was restored.

The President's court, also took Brother

Daniel Copley's Priest's license and membership from him, because he refused to fulfil his mission according to the council of the High Priesthood of the holy order of God. June 21st.

June 23rd. Brother Doctor P. Hurlbut was called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he was actuated, &c.

There was also corroborating testimony brought against him, by Brother Hodges. The council cut him off from the Church.

The names of the temples to be built on the painted squares, as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers, 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchisedec, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers, 7, 8, and 9; the sacred Apostolic repository, for the use of the Bishop.

Numbers 4, 5, and 6; the Holy Evangelical house, for the High Priesthood of the Holy order of God. Numbers 1, 2, and 3; the House of the Lord, for the Elders of Zion, an ensign to the nations. Numbers 22, 23, and 24: House of the Lord for the Presidency of the High Priesthood, after the order of Aaron, a standard for the people. Numbers, 19, 20, and 21; House of the Lord for the High Priesthood after the order of Aaron, the law of the Kingdom of Heaven, messenger to the people. Numbers 16, 17, and 18; House of the Lord for the Teachers in Zion, messenger to the Church. Numbers, 13, 14, and 15; House of the Lord for the Deacons in Zion, helps in government. Underneath must be written on each house,—

HOLINESS TO THE LORD.

June 24, 1833.

A council of the Elders of the Church was held at Westfield, the same day. Elder Gladden Bishop was President, and Brother Chester L. Heath clerk.

Brother Paul entered a complaint against brother James Higby, an Elder, for circulating false and slanderous reports, and not observing the order of the Gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the

council; from which, and from Brother Higby's own mouth, and the spirit he showed, he was declared guilty by the council, and he was cut off from the Church. The council then demanded his license, and the Church book, which he utterly refused to give up; therefore, resolved that the proceedings of the council be sent to Kirtland, and noted among the Churches. Copied into the Kirtland Record, June 29, 1833.

*An explanation of the plot of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:—*

This plot contains one mile square, all the squares of the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the centre of the square; and in the next, the lots run from the east and west to the centre line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but, one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares.

The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the Presidency; the circles inside of the square, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser Priesthood. It is also to contain twelve temples. The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, &c.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked, figure first; and to be built where the circle is which has a cross on it; on the

north and south of the plot where the line is drawn, is to be laid off for barns, stables, &c., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side.

No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, &c.; all the houses to be built of brick and stone.

The names of the temples to be built the same as written, June 24th, except a transposition under numbers 19, 20, and 21, thus: House of the Lord, the law of the kingdom of heaven, and messenger to the people; for the High Priesthood after the order of Aaron.

The scale of the plot is forty perches to the inch.

*A description of the house of the Lord, which is to be built first, in Zion:*

This house of the Lord for the Presidency, is eighty-seven feet long, and sixty-one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one, which is calculated and divided for seats in the following manner, viz: The two aisles four feet wide each; the middle of the pews, are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle, are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long, and three feet wide. The five pews

in each corner of the house, are twelve feet six inches long. The open spaces, between the corner and side pews are for fire-places; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimnies carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the High Priesthood, as follows:—Number one, is for the President and his council; number two, is for the Bishop and his council; number three for the High Priests; and number four for the Elders: each of these are eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty-four, the fourth thirty-two. The corner seats are to be occupied by singers, and elevated; the first seat six inches, the second twelve, the third eighteen, the fourth twenty-four, and the fifth thirty-two.

The pulpit in the east end of the house is to be occupied by the lesser Priesthood. Number one is for the Presidency of the lesser Priesthood; number two for the Priests; number three for the Teachers; and number four for the Deacons; and the seats by their sides, are also to be occupied by visiting officers; each one opposite his respective grade, &c. The pulpits are to be done off with panel work, in the best workmanlike manner, and the building to be composed of stone and brick of the best kind. The side view represents five windows in each story. The windows are to have each forty-eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone; and on the top of the lintel is to be a gothic top, as you see, but the windows must have lintels; and so with the outside doors, all with gothic tops.

Make your house fourteen feet high between the floors. There will not be a gallery, but a chamber; each story to be fourteen feet high, arched over head, with



an elliptic arch, over each of the stories. Let the under part, or foundation of the house, be of stone; let it be raised sufficiently high to admit of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of those stones, and above the embankment, let there be two rows of hewn stone, and then commence the brick on the hewn stone. The entire height of the house, twenty-eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size.

Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this, the house must have pews instead of slips, and in the pews let the seats be loose, so as to slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The end view represents five windows of the same size as the side, the middle window excepted, which are to be the same, with the addition of side lights. This middle window is designed to light both above and below, as the upper floor is to

be laid off in the same way as the lower, and arched overhead, with curtains, or vails, as before mentioned.

You will be careful to have hooks and rings to suspend your vails on, so that they can be let down or raised at any time, at pleasure. Also, as you see, the pulpits are to have four seats, one rising above another; for instance, the Elder's seat is the lowest, next comes the High Priest's, next the Bishop's; so each of these must have a vail that is suspended on the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house to have one fourth pitch, the door to have gothic top, as the windows. The shingles of the roof to be painted before they are put on. There is to be a fanlight, as you see. The windows and doors are all to have venetians; a belfry in the east end, and a bell of very large size. June 25th, 1833.

(To be continued.)

## The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 4, 1852.

**THE DAY OF SALVATION.**—Now is the acceptable time, now is the day of salvation for the people who inhabit the British Isles. The Gospel of Jesus Christ is being promulgated in their midst in all its primitive purity, order, and power, with all its original attendant gifts and blessings. Two thousand five hundred Elders, and near two thousand Priests, having legal authority to administer in the ordinances of life and salvation, are waiting to officiate in the same in behalf of the sons and daughters of Britain, and will gladly become their servants for the truth's sake, if they will believe on the Lord Jesus Christ with full purpose of heart, and repent of all their sins and shortcomings. Thousands upon thousands of periodicals, pamphlets, books, &c., setting forth in great plainness and simplicity the true doctrine of Christ, and the way to obtain celestial glory and exaltation when the earth fades away, and mighty nations crumble to dust, leave our office weekly to illuminate the otherwise dark and gloomy path of the people of these lands.

There are thousands of honest hearts who would willingly render obedience to the truth as it is in Jesus if they knew where to find it, or what society teaches it; and many of these, no doubt, never think or dream that it is a possible thing for the Latter-day Saints to be the people that have the true principles of the Gospel to teach, and the true authority to administer in them. In consequence of prejudice, or

evil reports, which have taken possession of their minds, and obscured their mental vision towards us as completely as a bandage would their bodily vision, they are unable to perceive the true nature of the doctrines we teach, and the precepts we inculcate. We would recommend such, as they value their souls' salvation, to speedily strip themselves of all this prejudice and evil imagination, and no longer trust to popular rumours upon such a weighty and momentous subject as eternal life, but rather take the advice of Paul—"Prove all things; hold fast that which is good." It was thought anciently by many honest, devout, and earnest seekers after truth and salvation, that nothing good could come out of Nazareth: the sequel proved the falsity of this idea, for the Lord of life and glory—the Prince and Redeemer of men—was "called a Nazarene." And now in our day many very sincere and honest persons—lovers of truth and righteousness—think and say one to the other, "Can any good come out of the Salt Lake Valley, or from amongst the Latter-day Saints?" We assure all who may cherish such thoughts of the Latter-day Saints, as to think nothing good can possibly spring from them, that the sequel will proclaim as rich a triumph for the Latter-day Saints, in a few short fleeting years, as the sequel of the Jewish rumours did long ago for the Lord Jesus Christ. Yes, believe it who may, or disbelieve it who may, still this truth remains unshaken, and this generation will develop it:—In the hands of the Latter-day Saints rests the salvation of the world; not of their own wisdom or knowledge, but by the gift of that God whose ways are everlasting, and past finding out by the pigmy wisdom and puny intelligence of uninspired man.

Come then, all ye inhabitants of the British Isles who wish to be hid as in the hollow of the Lord's hand when His indignation shall pass by,—come and let us reason together; though your sins be as scarlet they shall become white as snow, if you will seek the favour of the Lord by repentance and obedience to His ordinances. For be it known to all, high or low, rich or poor, learned or unlearned, that there is no entrance to the celestial kingdom of our God, the Creator of the heavens and the earth, except through implicit obedience to the ordinances of the everlasting Gospel, which Gospel in all its fulness is once more upon the earth, and was given through the Prophet Joseph Smith. Wake up then, all ye people; turn to the Lord, and keep His commandments, and walk in all His ordinances blameless, and salvation shall be yours, and your children's; for the Lord is not trifling with you, neither will His spirit always strive with man, nor His servants be for ever in your midst, but a short work will He make upon the earth. Seek the Lord while he may be found, call upon Him while He is near; obey the Gospel ere the Elders of Israel shall be withdrawn from your habitations, to seal up the law and bind up the testimony that the end may come, or peradventure you will have to lament with those of old, "the harvest is past, the summer is ended, and we are not saved."

**BAPTISM.**—That the ordinances of God may be administered agreeable to His own purpose, and things done upon earth according to the heavenly pattern, we would remind the Elders and administrators in the Holy Priesthood of *their duty* in administering the ordinance of Baptism for the remission of sins, by the following quotations:—

"The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water." Doctrine and Covenants, Sec. 2, Par. 21.

Again, the words of Jesus were given to his disciples among the Nephites, that there might be no disputations among them upon this matter: "Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: *behold, ye shall go down and stand in the water*, and in my name shall ye baptize them." See Book of Mormon, Page 457, Par. 8.

Although there might be cases which would be exceptions to this general mode of administering, yet the Law is pointed and clear upon the subject, and was given purposely to settle all disputes, in relation to the duty of both the administrator and subject; and all persons who baptize for the remission of sins, and take the liberty to differ from this mode, by not going down into the water with the candidate, should know that the ease is of that character which will justify them in so doing. But we would say of all the ordinances of the Lord's house, as He said unto Moses—See thou do all things according to the pattern.

FOREIGN INTELLIGENCE.—We have received letters from Australia dated April 8th, from Germany dated August 6th, and from Council Bluffs dated July 4th, all containing interesting intelligence pertaining to the kingdom of God. We purpose giving some extracts from them in our next. In this we merely state that a flourishing Branch of the Church, numbering 36 members, had been organized at Sydney, Australia. A small Branch of twelve members had been organized at Hamburg. The emigration of Saints from Council Bluffs, &c., was quite as large as was anticipated. Little sickness and few deaths were among them. Elders Orson Hyde, John Taylor, Ezra T. Benson, Erastus Snow, and Franklin D. Richards were expecting to leave Council Bluffs for Salt Lake Valley on the 7th of July.

## ENDURANCE.

BY ELDER E. D. KEATON.

"He that shall endure unto the end, the same shall be saved."—JESUS.

In looking over the sacred pages of the Bible, I find the whole tenor of that book goes to show that the Lord is pleased to lead His people through the most distressing and trying scenes of persecution and affliction.

Abraham, whom the Lord tried to the quick, was commanded by Him to offer up his only son as a burnt-offering upon the altar of sacrifice; wherefore to be obedient to the heavenly command, Abraham bound his son upon the altar—took the knife, and was about to inflict the fatal wound, when at that moment he was arrested by an angel of God calling to him out of heaven, bidding him not to slay the lad. Now, if Abraham had yielded to his own natural feelings, he never would have attempted to fulfil this (to the natural man) extravagant command. But Abraham was desirous to do the will of God, however painful it might be to his

natural feelings, and because of this the Lord greatly blessed him, and said, "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

I shall next notice Job, whom the Lord suffered to be tried severely. One messenger after another came and brought him the sad tidings of the loss of his property, and also of the death of his sons and daughters. He bore all this patiently, and did not complain. The Lord tried him still further by suffering him to be afflicted in his body with a sore complaint,



and to add to his grief, his wife wished him to curse God and die. But Job did not feel disposed to yield to the persuasion of his wife, but gave her a sharp reproof for her folly; he still retained his integrity, and sinned not, nor charged God foolishly. And because he was faithful in tribulation and poverty, as well as in wealth, after he had been tried sufficiently, the Lord blessed him, and gave him far greater riches than he had before, and more sons and daughters.

Paul says, Hebrews xi, "The Saints were tortured not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Paul, Peter, and others, were beaten and imprisoned several times; indeed the lives of the people of God in all ages have been one continual scene of trial and persecution. It is written, "All who will live godly in Christ Jesus shall suffer persecution." "It is through much tribulation we shall enter the kingdom." We are commanded to "work out our salvation with fear and trembling." Jesus speaking to his disciples says, "ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved. Fear not them which kill the body, and are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." He also says, "blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the Prophets which were before you." Jesus also says, "if any man will come unto me, let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." All who enlist in the Redeemer's cause, should make up their minds for persecution and trials, for the Prophet Jeremiah says, "the Lord trieth the righteous."

Some may ask, "Is the Lord pleased to see His children persecuted and tortured? or why does he bring them through such heavy trials?" I answer it is not because the Lord delighteth in seeing His people suffer, but it is to make them *perfect*; they cannot be made perfect without suffering, and it is the Lord's will to make all His people perfect. If we taste the bitter we shall be better able to appreciate the sweet. If we taste the sufferings, bondage, and poverty of the Gentile world, we shall be better able to appreciate the happiness, liberty, and riches of eternity, when the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High," and when the "kingdoms of this world are become the kingdoms of our Lord, and His Christ, and he (with his Saints) shall reign for ever and ever;" for it is written, "If we suffer we shall also reign with Christ, if we deny him he will also deny us."

Another object the Lord has in view in leading His people through trials, is to prove whether they will be faithful in all things, for He will have a tried people, and "he that will not endure chastening cannot be sanctified." Although the Lord will prove His people, He will not suffer their trials to be greater than they can bear, for He has declared that as their day their strength shall be. The Church of Christ will try all who come into it, for it is a purifier: as the smith brings his metal through the fire to refine it, so will the Lord bring His people through fiery trials to purify them. But alas! how many are there that will not stand the trials, but like those in the Saviour's parable of the sower, "who receive the word on stony ground, and when affliction or persecution ariseth for the word's sake, immediately they are offended," turn away from the truth, and "return like a dog to his vomit, and like the sow that was washed to her wallowing in the mire." In reflecting on these things, my feelings are mingled with pity and sorrow, I pity their weakness, and am sorry they have such little courage; if they will not share in the trials and labors in building up the Saviour's kingdom, neither will they share in the happiness, glory, and honour which will be enjoyed by those who "endure to the end," when this great work is consummated; although undoubtedly they would like to share in

the glory with the faithful, but have not courage to help win it. I shall not attempt to describe the feelings of those who have not stood, and will not stand nobly for the "truth as it is in Jesus," but have apostatized therefrom, when they shall know that their brethren with whom they were once associated, and with whom they once met to worship the Lord, are living and reigning in righteousness and glory on the earth, with Jesus at their head, and with all the energetic and noble heroes of truth who have lived on the earth since the world began, and themselves cast out.

If there is anything good and noble about a man or woman, this work will soon bring it to light; the Church of Christ will soon prove what people are, whether they are noble or ignoble; it will soon prove who are sheep, and who are goats, who is on the Lord's side, and who is not.

The ancient Saints have set an example worthy of our imitation, they endured the most horrid persecutions and trials for the Gospel's sake, yet they remained faithful in their deepest distress; and the Lord has said that "he that is faithful in tribulation, the reward of the same is great in the kingdom of heaven." Jesus says, "Verily I say unto you, that there is

no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The Apostle John, while enwrapped in heavenly vision saw an innumerable company standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and when the questions were asked, who they were? and whence they came? the answer was given in the following words: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." O ye Saints of Latter-days! take a pattern by the ancients; be courageous, stand firm to the truth, and lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal: and you will be crowned with righteousness among the noble of the earth, who have lived and died for God in all ages of the world, and who have gained for themselves a fame lasting as eternity, and who will receive a crown that will never fade away.

#### POSITIONS OF LATTER-DAY SAINTS AND SECTARIAN CHRISTIANS CONTRASTED.

BY ELDER JOHN JAKUES.

For the Priest's lips should keep KNOWLEDGE, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.—MALACHI.

There is an immense difference between the position of Latter-day Saints, and the position of all other Christians or Sectarians.

Latter-day Saints say they *know* some things which the Lord *has done*, and also some things which he *will do*, amongst the children of men in *this* generation.

Sectarian Christians say they *believe* that the Lord *has not done*, and *will not do*, anything amongst the children of men in *this* generation.

Latter-day Saints say they *know* that the Lord *has* spoken in *this* age.

Sectarian Christians say they *believe* that the Lord *has not* spoken in *this* age.

Latter-day Saints say they *know* that

the Book of Mormon is a divine revelation.

Sectarian Christians say they *believe* that the Book of Mormon is *not* a divine revelation.

Latter-day Saints say they *know* that angels *do now* converse with and minister to men.

Sectarian Christians say they *believe* that angels *do not now* converse with and minister to men.

Latter-day Saints say they *know* that Joseph Smith *was* a Prophet of the Lord.

Sectarian Christians say they *believe* that Joseph Smith *was not* a Prophet of the Lord.

Latter-day Saints say they *know* that the power of God, and the Gift of the

Holy Ghost, are manifested in these days by dreams, visions, revelations, tongues, interpretations, prophecies, miracles, healings, &c.

Sectarian Christians say they believe that the power of God, and the Gift of the Holy Ghost, are not manifested in these days by dreams, visions, revelations, tongues, interpretations, prophecies, miracles, healings, &c.

Latter-day Saints speak the things which they have seen and heard.

Sectarian Christians speak the things which they believe.

Latter-day Saints have come to a knowledge of the truth; and there is no Christian living who can show otherwise.

Sectarian Christians are "ever learning, but never able to come to a knowledge of the truth." This they themselves admit, consequently it requires no further manifestation.

Latter-day Saints' position is *positive knowledge*, which argues *certainty* and *impossibility of deception*. This position is definite, firm, steadfast, and immovable, and cannot be shaken by any future knowledge.

Sectarian Christians' position is *mere belief*, which implies *uncertainty*, and *possibility of deception*. This position is indefinite, vague, and weak, and may be shaken by future knowledge.

"The Priest's lips should keep KNOWLEDGE." So says Malachi.

The lips of Latter-day Saints *do keep KNOWLEDGE*: therefore if the Prophet Malachi be an authority, *Latter-day Saints must be the true servants of God*; consequently they are ambassadors for Christ, and have authority and power to bind on earth, and the same will be bound in heaven, to loose on earth, and the same will be loosed in heaven.

The lips of Sectarian Christians *do not keep KNOWLEDGE*: therefore, if the Prophet Malachi be an authority, *Sectarian Christians cannot be the true servants of God*; consequently, the Lord may say of them—"I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."

#### CRIME IN THE UNITED STATES.

(From the Cincinnati (U.S.) Atlas.)

We are more than half inclined to believe sometimes that old Solomon was perpetrating a joke, when he said, children trained up in the way they should go would not depart therefrom when they arrived at years of discretion. If he was in earnest, and if his axiom is correct, how deplorable must be the training of thousands and thousands in our country. In New York city alone, during the past year, 16,000 criminals were committed to the Tombs, and of this immense army, four thousand were under twenty-one years of age, and about eight hundred between the ages of nine and fifteen.

Such a statement seems almost incredible, but the official statistics show it to be the fact, and, willingly or not willingly, we are compelled to believe that one thirtieth of the population of the largest, most refined, and intelligent city in our Union, is composed of outcasts, thieves, and assassins.

But not alone in New York does such

a frightful state of things exist. Our country from one end to the other is infested with desperadoes, and we are afraid every town, village, and hamlet can turn out its quota till the army of culprits is swelled to eight hundred thousand. Every patriot, philanthropist, and well-wisher of humanity must shudder when he contemplates this fearful array of criminals, and reflects upon the tremendous influence for evil they are exerting upon the community. The very atmosphere we breathe is vitiated by their presence, and for the rising generation to escape contamination in a measure, is almost impossible.

Something should be done to stem this current of immorality, or the whole country will become hopelessly inoculated with the evil. But what is this something that must be done? Prisons and punishments have proved ineffectual, and some other remedy must be devised, or we will be overwhelmed with wickedness, more deserving the special punishment of an



all-wise Providence, than were the cities of the Plains in their most vicious and degraded days.

What, we ask, can be done? What must be done? Much—very much. Parents must be taught to feel that they are responsible for the misdeeds and crimes of their children, and until they are taught this, preachers may preach and moralists moralize on the depravity of human nature; but their preaching and moralizing

will avail but little, for those who are trained up in immorality and vice, or not trained at all, will as certainly tread the paths that lead to destruction and infamy. A fearful responsibility rests upon the heads of those who bring children into the world, and that they discharge it properly is a subject in which the community should take an interest, for it is one which vitally affects every member thereof.

[When parents are made responsible for the iniquities of their own houses, as in ancient times, we may cherish a hope that, some day, righteousness will reign and triumph upon the earth; but where is the nation whose laws would not forbid a man the rights of ancient Israel when led by the voice of God, or even the privilege of putting iniquity away from his house?

Who knows but the Latter-day Saints will dare to introduce the laws of God among men, and honour them, notwithstanding the ire of a generation who have been conceived in sin, born in iniquity, and nurtured in crime?

O ye fools and slow of heart to believe what the Prophets have spoken, that all things shall be restored!—Ep.]

#### VARIETIES.

A MOTHER'S purity refines the child's heart and manners.

MEAN men admire wealth; great men seek true honour and glory.

THE world is a workshop, and none but the wise know how to use the tools.

THERE is in the heart of woman such a deep well of love that no age can freeze it.  
—*Bulwer*.

MEN often are not aware of what severe and untiring labour they are capable, until they have made a trial of their strength.

OUR minds are like ill-hung vehicles; when they have little to carry they raise a prodigious clatter, when heavily laden they neither creak nor rumble.

THE heart of woman draws to itself the loves of others, as the diamond drinks up the sun's rays—only to return them in tenfold strength and beauty.

ON the 28th July, the steam-boat *Henry Clay* took fire on the Hudson River, and was burnt to the water's edge. About seventy-five persons were burned or drowned. Great blame is attached to the officers and owners of the boat.

AMEN.—This is a Hebrew word, employed to confirm what has been announced, and, according to the tenor of the discourse to which it is appended, signifies either, "That is true,"—or, "May it be so,"—or, "I agree to that." It is, in fact, a form of speech indicative of an assertion, a desire, or a consent.—*Family Herald*.

TO YOUNG MEN.—Don't rely upon your friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in vain hopes of those whom they call friends—and thousands have starved because they had rich fathers. Rely only on the good name which is made by your own exertions, and know that the best friend you can have is an unconquerable determination, united with decision of character.

THE PHILOSOPHER AND FERRYMAN.—A philosopher stepped on board the ferry-boat to cross a stream. On the passage he inquired of the ferryman if he understood arithmetic. The man looked astonished. "Arithmetic! No, sir." "I am very sorry, for one quarter of your life is gone." A few minutes, after he asked—"Do you understand Algebra?" The boatman smiled and replied—"No." "Well then," said the philosopher, "another quarter of your life is gone." Just then the boat ran on a snag, and was sinking, when the ferryman jumped up, pulled off his coat, and asked the philosopher with great earnestness of manner—"Sir, can you swim?" "No, sir." "Well, then," said the ferryman, "your whole life is gone, for the boat is going to the bottom."—*Merry's Museum*.

MEN, like watches, should be valued according to their movements.

THE number of steamers upon the interior waters of America is 663, besides 50 ferryboats and 52 propellers. The loss of life by steamboat explosions, fires, &c., for the year ending June 30, 1851, was 1,013 persons!—*Family Herald*.

LETTERS from Ostrowow, on the confines of Poland, state that a great number of persons have fled thither from the neighbouring Polish town of Kalisch, where the cholera is raging with great intensity, the deaths having amounted to forty daily out of a population of ten thousand. This rate of mortality is as high as if in London ten thousand a day were carried off.—*Ibid*.

ARTIFICIAL MARBLE.—A quantity of plaster of Paris is soaked in a solution of alum, baked in an oven, and ground to a powder; it is then used as wanted, by being mixed with water similar to plaster; it sets into an exceedingly hard composition, and takes a high polish. It may be mixed with various coloured minerals, or ochres, to represent the various marbles, and is a valuable recipe.—*Mining Journal*.

ANTIPATHIES.—Amatus Lusitanus relates the case of a monk who fainted when he beheld a rose, and never quitted his cell while that flower was blooming. Orfila gives the account of the painter Vincent, who was seized with violent vertigo, and swooned, when there were roses in the room. Valtain gives the history of an officer who was thrown into convulsions and lost his senses by having pinks in his chamber. Orfila also relates the instance of a lady forty-six years of age, of a hale constitution, who could never be present when a decoction of linseed was preparing, without being troubled in the course of a few minutes with a general swelling of the face, followed by fainting and a loss of the intellectual faculties, which continued for four-and-twenty hours. Montaigne remarks that there were men who dreaded an apple more than a cannon-ball. Zimmerman tells us of a lady who could not endure the feeling of silk and satin, and shuddered when touching the velvety skin of a peach; other ladies cannot bear the feel of fur. Boyle records the case of a man who experienced a natural abhorrence of honey: a young man invariably fainted when the servant swept his room. Hippocrates mentions one Nicanor who swooned when he heard a flute. Boyle fell into a syncope when he heard the splashing of water. Scaliger turned pale at the sight of water-cresses. Erasmus experienced febrile symptoms when smelling fish. The Duke d' Epernon swooned on beholding a leveret, although a hare did not produce the same effect. Tycho Brahe fainted at the sight of a fox; Henry III. of France, at that of a cat; and Marshall d' Albret at a pig. The horror that whole families entertain of cheese is well known.

EDUCATION.—The education that a man finds useful in life, he either drills into himself, or he picks it up at some of the plainer seminaries of learning, such as the proprietary schools, where the management know what is required in their institutions, give the bias of their instruction to practical knowledge; and the result is that the men educated at such places are quicker, and more intelligent, and get on better in the world than those who are crammed with antiquated learning that suits nothing but an antiquarian study. There is no reform more justly called for than that of education. We want the whole system remodelled—the Universities adapted to the spirit of the day, and the living languages made to supersede, to a great extent, the dead; sciences taught, as applied to useful matters, so that a man should know more of the world as it now exists, than as it existed in the time of the Cæsars, and that he should know more of modern events and the statistics of nations, rather than addling his head with Heathen mythology; the whole bearing of education should, in fact, be to some practical purpose. It is marvellous how soon a good result would pervade throughout society. The members of the House of Commons would cease to misquote Latin phrases, and give, instead, plain common-sense arguments. They would be more brief in their speeches, and yet far more explanatory. The lawyers would argue like men of common sense, and not attempt to prove mathematically that a dead goose is not a goose in law—nor that “between” two towns means a different thing in law and in common sense. What we require is, that education should be adapted to the country and its necessities, that the rising generation should learn to be men of business in whatever position of life they may be placed, and that common sense should supersede the absurdities that render useless all our public educational institutions.—Hampden, of the *News of the World*.